



## DR. BABASAHEBAMBEDKAR: PAST, PRESENT AND FUTURE.

Ganpat Shriram Aglave

KarmavirMahavidyalaya, Mul, Dist- Chandrapur (M.S.)

\*Corresponding Author: ganesh.patil121@gmail.com

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### ABSTRACT:

The present paper investigates the attempts of Dr.B.R. Ambedkar to ordain and prescribe against the severity of caste in India during the colonial and instantaneous post-colonial span of time. In spite of progress in social -economic and political sectors in our country, still there are caste assault and prejudice exist among Dalits ,a group of people traditionally regarded as untouchable in the Indian caste system.Dalits are a mixed population comprised of groups across India.Being born into an untouchable family on 14th April 1891 in India, Dr.Ambedkar was soon confronted by bigotry at the hands of the higher castes.Ambedkar's perspective and stance turned around how to avail the social integrity for miscellaneous sections of the Indian society as he attempted to obtain it through the socio-economic and political participation among the depressed and depreciatedcastes. As a result, he insisted that without any political participation we might not transform the society and achieve social justice for all.Ambedkar's efforts to understand and subsequently overcome the differentiation of caste and explicitly the violence of untouchability. This paper brings the importance of Dr. BabasahebAmbedkar in past, present and future.Dr. BabasahebAmbedkar can be studied with different perspectives as per the time required.

**Keywords :** *Caste,untouchability, perspective, violence, justice, integrity.*

### INTRODUCTION :

Dr. B.R. Ambedkar universally known as Dr. Babasaheb Ambedkar was a versatile personality, arational, aphilosopher, a social reformer ,a scholar,constitution maker,an outstanding lawyer and a feminist ,fought for downtrodden and Dalits throughout his life.He acquired unique distinction of being India's pristine monetary economist who precisely analyzed the problems of Indian rupee. India is one of the largest social democratic and self-governing countries in the world and its constitution contributes force for the autonomous nation and protects each and every human being .Dr.Ambedkar's evaluation of caste system ,untouchability and Hindu social order was proposed to bring about a homogenous Hindu society on the basis of the human values of similarity ,sovereignty ,integrity and universal brotherhood .Approximately one -six of India's population ,some 160 million people constitutes what Dr. Ambedkar indicated the "depressed classes"

'endures to sustain neglect and degradation simply because they are born in a Dalit caste and lineage .In this context Omprakash Valmiki appropriately states: "Dalit life is excruciatingly painful, charred by experience .Experience that did not manage to find room in literary creations".

(Valmiki, Omprakash, Shavayatra, Trans. Naresh K. Jain Summer Hill IAS Review Vol.XII. No.1, 2006, p, 30)

The perception of human status and honor plays a crucial role in Dr.Ambedkar's doctrine.Since the Dalits have been triumphed by the elevated caste Hindus for centuries, Ambedkar has provided and contributed his heart and soul for the advancement and excellence of the Dalits. Till today the depressed and untouchables have to face several discriminations on account of their birth status and genesis.Dr.Ambedkar contemplated that abolition of caste system is the only solution and remedy to give grandeur to the downtrodden and

untouchables. The scope of Dr. Ambedkar's encounter for sheltering human status is very tremendous. By identifying determinable components of caste brutality, Dr. Ambedkar believed that the ostensibly overwhelming structural severity of caste could be overcome and confound. In an experiment to counteract these accurate principles, Dr. Ambedkar designed specific and definite policies. Dr. Ambedkar was able to take advantage on his consultative dispositions in the Southborough Committee (1919), the Simon commission (1928) and the Round Table Conferences (1930-31), which were provided to build constitutional resolve to depict and define the untouchables need for political segregation. By redefining untouchability into physical evidences of differentiation, violence and socio-economic removal Dr. Ambedkar authorized constitutional standards designed to reverse caste. Dr. Ambedkar justly modified the question of untouchable coercion in terms of their minority, nobility and excellence. Such attempts however, brought him into encounter with Mahatma Gandhi who perceived the severity and brutality of untouchability to be an improper degradation of the compatible nature of caste and hence well balanced his attempts to diminish the distress and discomfort of untouchables in theological principles and specifically the problem of access everywhere along with right of temple entry. Gandhi emphatically condemned the allowance of separate electorates through the communal award as he claimed that they would disagree and counter caste Hindus the convenience to restore and transform and would establish disagreement among Hindus so much that it will cause to massacre and bloodshed. Not only had this, in response Gandhi initiated a fast until death, producing an extensive touching response throughout India. Realizing an unintended consequence that untouchables

would face if Gandhi died, Dr. Ambedkar agreed the Poona pact in 1932 which authorized reserved seats in the parliament for untouchables and downtrodden. Endorsing that separate electorates were inconceivably Dr. Ambedkar transformed his claim to confident discrimination, specifically reserved seats in legislatures and posts within state institutions and academic organizations. Dr. Ambedkar states: "any protection given to the citizens and to the minorities will not be adequate for the scheduled castes...their social, economic and educational condition is so much worse than that of other citizens and minorities...[they] would require special safeguards against the tyranny and discrimination of the majority".

(Ambedkar, 'Memorandum on the safeguards for the scheduled castes 'submitted to the constituent assembly)

Consistently and obviously Dr. Ambedkar concerns with the issue of caste system from the anthropological perspective. He regards that the population of India is a synthesis of Dravidians, Aryans, Mongolians and Scythians. Morally, these group of people are heterogeneous. Dr. Ambedkar also noticed and studied that the untouchability has been the catastrophe of Hindu society and its survival militate against the essential humanistic theory of indulgence and patience which illustrated and represented the history of Ancient India. It is an issue of some content that there is confirmation of waning away of the caste in urban areas and modern India but even then, there is no judgement of gratification and hence our attempts must proceed to eliminate the evils of caste system. Dr. Ambedkar also stated in his volume that the reformers among the high caste Hindus were sophisticated and knowledgeable intellectuals who restrained their exercises to prohibit the traditions like widowhood, child marriage and much more but these intellectuals

did not feel the necessity for campaigning for the extinction of castes nor did they have bravery to oscillate against it. Sudarshan Agrawal writes: “Make every man and woman free from the thrall of the ‘Shastras’ cleanse their minds of the pernicious notions founded on the ‘Shastras’ and he or she will enter dine and intermarry”.

(Agrawal, Sudarshan.R. Ambedkar, the man and his message: A commemorative volume. Prentice Hall of India, 1991)

It is obvious that the society of every nation and all over the world must be based on logic and argument and not on appalling ethics of caste system. Dr. Ambedkar also implemented his position as a law minister in the first independent government to attempt and remodel Hindu traditions and customs. He observed caste as sustained not only through the naturalization of ‘gradational disparity’ but also through the discipline of female reproduction. Dr. Ambedkar states “caste was a mechanism for repairing the disparity between the marriageable units of the two sexes.” (Dr. Ambedkar, Castes in India p.10).

Dr. Ambedkar was genuinely a nationalist, rationalist and patriot in totality. He was not a hypothetical thinker. He always focused on reality and truthfulness. He was one of the very few mass leaders who tried to restructure the Indian society on the basis of humanitarians’ concepts and principles. His goal was to realize Indians the notions like equality, humanity and fraternity.

#### CONCLUSION :

This paper has indicated how there was a long-term increase in violence and bloodshed against untouchables and downtrodden in India. Dr. Ambedkar’s efforts had an unstable impact across rural and illiterate India specifically from the mid 1960’s. Dr. Ambedkar’s theory considerably based upon the Varna ‘system’ which denied the claim of untouchables as

human beings. He did an invaluable work of eradicating untouchability throughout his life and made untouchables aware of their rights. Dr. Ambedkar’s whole literature can be studied with a multi-disciplinary approach. His views are important for past, present and for future too. His literature is important for all scholars with different angles in different fields.

#### REFERENCES :

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(Dr. Ambedkar, Castes in India p.10)

Essays on Untouchables and Untouchability.